CONTENTS OF VOLUME 69

Articles

Some Sources of Variability in Klamath Mythology . . . . Theodore Stern 1, 135, 377
The Folklore of the Daisy . . . . . Katharine T. Kell 13, 369
Aunt Molly Jackson and Robin Hood: A Study in Folk Re-Creation . John Greenway 23
Two English Ballads and Their Greek Counterparts
Paul G. Brewster and Georgia Tarsouli 41
Social Dances of the Blood Indians of Alberta, Canada . . . . Hugh A. Dempsey 47
Gladys Amanda Reichard, 1893-1955 . . . . . Esther S. Goldfrank 53
The Position of Men and Women in Truk and Ponape: A Comparative Analysis of Kinship Terminology and Folktales . . . . . J. L. Fischer 55
Oedipus-Type Tales in Oceania . . . . . William A. Lessa 63
The Chief in Hawaiian Mythology [1.-3., 4.-6.] . . . . . Samuel H. Elbert 99, 341
Some Wellerisms from Kentucky and Tennessee . . . . . Herbert Halpert 115
The Fiesta of Santiago Apostol (St. James the Apostle) in Loíza, Puerto Rico
Ricardo E. Alegría 123
Kuanyama Ambo Magic [6.] . . Edwin M. Loeb, Carl Koch, and Ella-Marie K. Loeb 147
Yaroslav the Wise in East-Slavic Epic Poetry . . . . . Dmitri Čiževsky 201
The Ossetian Tale of Iry Dada and Mstislav . . George Vernadsky and Dzambulat Dzanty 216
Balladic *Byliny* Recorded in the South Ladoga Basin . . . . . Roman Jakobson 236
Dostoevskij's Use of Russian Folklore . . . . . George Gibian 239
The Story of Van'ka Kain . . . . . Elisabeth Stenbock-Fermor 254
Harvest Festivals Among Czechs and Slovaks in America . . Svatava Pirkova-Jakobson 266
Some Czech-American Forms of Divination and Supplication . . Lawrence V. Ryan 281
Dance Relatives of Mid-Europe and Middle America: A Venture in Comparative Choreology . . . . . Gertrude Prokosch Kurath 286
The Mute Language in the Tradition and Oral Literature of the South Slavs
Branislav Rusić 299
Some Social Aspects of Bulgarian Folksongs . . . . . Boris Kremenliev 310
Avdo Međedovic, Guslar . . . . . Albert Bates Lord 320
Ritual Myths Among the Tinguian . . . . . Fred Eggan 331
The Expressive Utterance, Folk and Popular . . . . . Margaret Redfield 357
Tonal and *Nagual* in Coastal Oaxaca, Mexico . . . . . Lucille N. Kaplan 363

Notes & Queries

Indian Recognition of Return Discharge in Lightning . . . . . John R. Swanton 46
Jesse James's Chivalry . . . . . Haldeen Braddy 62
Shakespeare, Abelard, and "The Unquiet Grave" . . . . . Herbert Halpert 74
Erratum . . . . . Richard M. Dorson 98
"Raw Head and Bloody Bones" . . . . . Archer Taylor 114
The Role of the Hopi-Tewa Migration Legend in Reinforcing Cultural Patterns and Prescribing Social Behavior . . . . . Edward P. Dozier 176
The Nursery Rhyme of Solomon Grundy . . . . . Archer Taylor 356
Texas Wellerisms . . . . . George D. Hendricks 356
Twin Births . . . . . Edwin M. Loeb 356
Some Remarks on the Ritualist Controversy . . . . . Herbert Weisinger 387
Lessa on Róheim . . . . . S. H. Posinsky 390
Reply to Posinsky . . . . . William A. Lessa 391

Reviews

Whitman: *More Greek Folktales* (Dawkins), 76; Heist: *Welsh Legends and Fairy Lore* (Parry-Jones), 77; Jansen: *Johnny Appleseed: Man and Myth* (Price), 79; Gillmor: *Survival of Legends* (Crawford), 80; Coffin: *Ballads Migrant in New England* (Flanders & Olney), 80; Wells: *Singing Family of the Cumberlands* (Ritchie), 82; Nettl: *Deutsche Volkslieder mit ihren Melodien* (ed. Meier), *Europäischer Volksgesang* (Wiora), 84; Davidson: *Texas Folk and Folklore* (ed. Boatright, Hudson, Maxwell), 85; Hendricks: *Insect Fact and Folklore* (Clausen), 86; Hsu: *The Art of Primitive Peoples* (Hooper & Burland), 88; Taylor: *Jaarboek, Natonale Commissie voor Folklore* (Ministerie van Openbaar Onderwijs), 89; Woodbridge: *Southern Literary culture: a bibliography of masters' and doctors' theses* (Cantrell & Patrick), 89; Robe: *Folklore americano* (Lima: Órgano del Comité Interamericano de Folklore), 90; Leslau: *Bulletin of the Ethnological Society* (Univ. College of Addis Ababa), 91; Nathan: *Journal of the International Folk Music Council* (UNESCO), *World Festival of Folk Song and Folk Dance* (UNESCO), 93, 95; Rhodes: *Whaling Songs & Ballads* (Clayton), *Every Inch a Sailor* (Okun), *Fourpence A Day and Other British Industrial Songs* (MacColl), 96; Flanagan: *South from Hell-fer-Sartin* (Roberts), *The Devil's Pretty Daughter and Other Ozark Folk Tales* (Randolph), 181; Ball: *American Heroes: Myth and Reality* (Fishwick), 182; Simeone: *The Life and Adventures of Joaquín Murieta: The Celebrated California Bandit* (Ridge), 184; Gillmor: *El Folklore en Los Estados Unidos de Norteamérica* (Boggs), 184; Taylor: *Deutsches Jahrbuch für Volkskunde* (ed. Fraenger), *Contes de Gascogne* (Perbosc), *Contes turcs* (Boratav), 187, 187, 188; Balys: *Ethnographie Lettone I* (Ligers), 188; VanDommelen: *Meddelelser Om Grønland* (Udgivne Af Kommissionen For Videnskabelige Undersøgelser I Grønland), 189; Emeneau: *Tribal Myths of Orissa* (Elwin), *The Parji Language* (Burrow & Bhattacharya), 190; Taylor: *De gamle vijses exempler oc hoffsproch* (Nielssen; ed. Bødker), 192; Brady: *Japanese Folk Tales* (Yanagita; trans. Mayer), *A Daughter of the Samurai* (Sugimoto), 192, 193; Porter: *People of the Dreamtime* (Marshall), *Australian Legendary Tales* (Parker; ed. Drake-Brockman), *Legends and Dreaming: Legends of the Dream-time of the Australian Aborigines* (Robinson), *The Australian Aborigines* (Elkin), 194; Taylor: *Schleswig-Holsteinische Volksmärchen* (Ranke), 392; Balys: *The Tale of Cupid and Psyche* (Swahn), 393; Jansen: *Minstrel Tales from Southeastern Turkey* (Eberhard), 394; Ristinen: *Marij kalək muro. Mariiskie narodnye pesni* (Koukal', Chetkarev, Rubtsov), 396; Thompson: *The Micmac Indians of Eastern Canada* (Wallis), 398; Nettl: *Enemy Way Music* (McAllester), *Songs of the Nootka Indians of Western Vancouver Island* (Roberts & Swadesh), 398; Dorson: *The Crockett Almanacks, Nashville Series, 1835-1838* (ed. Meine), *The Lion of the West, retitled The Kentuckian, or A Trip to New York* (ed. Tidwell), 399; Hoffman: *Melville and the Comic Spirit* (Rosenberry), 401; Taylor: *Saggio sui proverbi istriani* (Vátova), 403; Gallacher: *Dictionary of American Proverbs* (ed. Kin), *Proverbs for Pleasure* (ed. Pullar-Strecker), *German Proverbs and Proverbial Phrases with their English Counterparts* (Kremer), 403, 404, 405; Taylor: *Growth and System of the Language of Charles Dickens. An Introduction to a Dickens Lexicon* (ed. Yamamoto), 405; Hyman: *The Dead Sea Scrolls* (Burrows), *The Scrolls from the Dead Sea* (Wilson), 406; Richmond: *The Ballad Book* (Leach), *The Ballad Record: 20 Outstanding British and American Ballads Sung, with Guitar Accompaniment, by Ed McCurdy* (ed. Goldstein), 410; Leach: *Ballads of the Revolution* (House), *Ballads—War of 1812* (House), *Ballads of the Civil War* (Nye), *Frontier Ballads* (Seeger), 413; Beck: *Bad Men and Heroes* (McCurdy, Elliot, Brand), *Texas Folksongs* (Nye), 414, 415; Simpson: *Courting Songs* (Ritchie, Brand), *Kentucky Mountain Songs* (Ritchie), *Susan Reed Sings Old Airs from Ireland, Scotland and England*, 416; Kurath: *Nova Scotia Folk Music from Cape Breton* (Hamilton), *Festival in Haiti* (Destiné), 417; Rubin: *Folk Songs of Israel* (Bikel), 418; Puckett: *Animal Tales Told in the Gullah Dialect* (Stoddard), 419.

Folklore News 22, 340

Books and Recordings Received 199, 200

Index to Volume 69 . . . . . Tristram P. Coffin 421

group, keenly aware of audience response, and perhaps actually convinced that in the "olden times" animals could actually talk. Stoddard is at best a White man reproducing childhood recollections. He does it well, but unavoidably misses some of that dynamic relationship between style, story, teller, audience, and culture sensed by the metalinguists (see John Ball, "Style in the Folktale," *Folklore*, LXV [1954], 171 ff.).

The dialect is not perfect but is about as good as a White man could be expected to achieve without formal training in linguistics and anthropology. It lacks the full intonation and tempo of day-by-day authentic Gullah. Speaking of Buh Houn holding his head high "lukka when e does look puntop de moon," either "do" or the uninflected "look" would be more accurate. The replacement of both /v,w/ by one bilabial voice spirate [β] is characteristic of Gullah and of many White folk informants in and near the Gullah country (Raven I. and Virginia G. McDavid, "The Relationship of the Speech of American Negroes to the Speech of Whites," *American Speech*, XXVI [1951], 15). Stoddard's use of [β] is a White man's interpretation.

The references accompanying the textual transcriptions are adequate except for the rather serious omission of Lorenzo D. Turner, *Africanisms in the Gullah Dialect* (Chicago, 1949), which is by far the most thorough study of this type of speech.

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INDEX TO VOLUME 69

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The following index of the 1956 issues of *JAF* serves as a continuation of *X-67*, the finding index of *JAF* about to be published, and of "The Index to Volume 68" (see *JAF*, LXVIII [1955], 489-95). It is the purpose of the compiler to include an annual index, based on the framework of *X-67*, in each October-December issue of this periodical. The classification system used is self-explanatory, although it is discussed completely in the foreword to *X-67* and briefly in the headnote to "The Index to Volume 68." When the letter "S" precedes a page number, the citation is to the annual supplement. "(R)" indicates a review.

TITLES

Annual Folklore Bibliography for 1956, S 18-45.
Aunt Molly Jackson and Robin Hood: A Study in Folk Re-creation, 23-38.
Avdo Međedović, Guslar, 320-330.
Balladic *Byliny* Recorded in the South Ladoga Basin, 236-238.
The Chief in Hawaiian Mythology, 99-113, 341-355.
Dance Relatives of Mid-Europe and Middle America: A Venture in Comparative Choreology, 286-298.
Dostoevskij's Use of Russian Folklore, 239-253.
The Expressive Utterance, Folk and Popular, 357-362.
The Fiesta of Santiago Apostol (St. James the Apostle) in Loíza, Puerto Rico, 123-134.
The Folklore of the Daisy, 13-21, 369-376.
Harvest Festivals Among Czechs and Slovaks in America, 226-280.

Indian Recognition of Return Discharge in Lightning, 46.
Jesse James' Chivalry, 66.
Kuanyama Ambo Magic, 147-174 (see 1955, 35-50, 153-168, 291-312).
Lessa on Róheim, 390-391.
Moment of Truth, 146.
The Mute Language in the Tradition and Oral Literature of the South Slavs, 299-309.
The Nursery Rhyme of Solomon Grundy, 356.
Oedipus-Type Tales in Oceania, 63-73.
The Ossetian Tale of Iry Dada and Mstislav, 216-235.
The Position of Men and Women in Truk and Ponape: A Comparative Analysis of Kinship Terminology and Folktales, 55-62.
"Raw Head and Bloody Bones," 114, 175.
Reply to Posinsky, 391.
Ritual Myths Among the Tinguian, 331-339.
The Role of the Hopi-Tewa Migration Legend in Reinforcing Cultural Patterns and Prescribing Social Behavior, 176-179.
Shakespeare, Abelard, and "The Unquiet Grave," 74-75, 98.
Social Dances of the Blood Indians of Alberta, Canada, 47-52.
Some Czech-American Forms of Divination and Supplication, 281-285.
Some Remarks on the Ritualist Controversy, 387-390.
Some Social Aspects of Bulgarian Folksongs, 310-319.
Some Sources of Variability in Klamath Mythology, 1-12, 135-146, 377-386.
Some Wellerisms from Kentucky and Tennessee, 115-122.
The Story of Van'ka Kain, 254-265.
Texas Wellerisms, 356.
"Tonal" and "Nagual" in Coastal Oaxaca, Mexico, 363-368.
Twin Births, 356.
Two English Ballads and Their Greek Counterparts, 40-46.
Yaroslav the Wise in East-Slavic Epic Poetry, 201-215.

AUTHORS

Alegría, Ricardo E. *The Fiesta of Santiago Apostol (St. James the Apostle) in Loíza, Puerto Rico*, 123-124.
Ball, John, (R) *American Heroes: Myth and Reality*, 182-183.
Balys, Jonas. (R) *Ethnographie Lettone I*, 188-189; (R) *The Tale of Cupid and Psyche*, 393-394.
Beck, Horace P. (R) *Bad Men and Heroes*, 414-415; (R) *Texas Folksongs*, 415-416.
Braddy, Haldeen. *Jesse James's Chivalry*, 62.
Brady, George K. (R) *A Daughter of the Samurai*, 193-194; (R) *Japanese Folk Tales*, 192-193.
Brewster, Paul G. *Two English Ballads and Their Greek Counterparts*, 40-46.
Brown, Paul A. *Annual Bibliography for 1955*, S 18-45.
Čiževsky, Dmitri. *Yaroslav the Wise in East-Slavic Epic Poetry*, 201-215.
Coffin, Tristram P. *Index of Volume 69*, 421-428; (R) *Ballads Migrant in New England*, 192-12.
Davidson, Donald. (R) *Texas Folk and Folklore*, 85-86.
Dempsey, Hugh A. *Social Dances of the Blood Indians of Alberta, Canada*, 47-52.
deVito, Ethel B. *Moment of Truth* (poem), 146.
Dorson, Richard M. *Erratum*, 98; (R) *The Crockett Almanacks, Nashville Series, 1835-1838*, 399-401; (R) *The Lion of the West*, 399-401.
Dozier, Edward P. *The Role of the Hopi-Tewa Migration Legend in Reinforcing Cultural Patterns and Prescribing Social Behavior*, 176-179.
Dzanty, Dzambulat. *The Ossetian Tale of Iry Dada and Mstislav*, 216-235.
Eggan, Fred. *Ritual Myths Among the Tinguian*, 331-339.
Elbert, Samuel H. *The Chief in Hawaiian Mythology*, 99-113, 341-355.
Emeneau, M. B. (R) *The Parji Language*, 190-192; (R) *Tribal Myths of Orissa*, 190-192.
Fischer, J. L. *The Position of Men and Women in Truk and Ponape*, 55-62.
Flanagan, John T. (R) *The Devil's Pretty Daughter and Other Ozark Folk Tales*, 181-182; (R) *South from Hell-for-Sartin*, 181-182.
Gallacher, Stuart A. (R) *Dictionary of American Proverbs*, 403-404; (R) *German Proverbs and Proverbial Phrases with their English Counterparts*, 405; (R) *Proverbs for Pleasure*, 404.
Gibian, George. *Dostoevskij's Use of Russian Folklore*, 239-253.
Gillmor, Frances. (R) *El Folklore en Los*

Estados Unidos de Norteamérica, 184-187; (R) *Survival of Legends*, 80.

Goldfrank, Esther S. *In Memoriam: Gladys A. Reichard*, 53-54.

Greenway, John. *Aunt Molly Jackson and Robin Hood: A Study in Folk Re-creation*, 23-38.

Halpert, Herbert. *Shakespeare, Abelard, and "The Unquiet Grave,"* 74-75, 98; *Some Wellerisms from Kentucky and Tennessee*, 115-122.

Heist, William W. (R) *Welsh Legends and Fairy Lore*, 77-78.

Hendricks, George D. (R) *Insect Fact and Folklore*, 86-88; *Texas Wellerisms*, 356.

Hoffman, Dan G. (R) *Melville and the Comic Spirit*, 401-403.

Hsu, Francis L. K. (R) *The Art of Primitive Peoples*, 88.

Hyman, Stanley E. (R) *The Dead Sea Scrolls*, 406-409; (R) *The Scrolls from the Dead Sea*, 406-409.

Jakobson, Roman. *Balladic "Byliny" Recorded in the South Lagoda Basin*, 236-238.

Jansen, William H. (R) *Johnny Appleseed: Man and Myth*, 79-80; (R) *Minstrel Tales from Southeastern Turkey*, 394-396.

Kaplan, Lucille N. *"Tonal" and "Nagual" in Coastal Oaxaca, Mexico*, 363-368.

Kell, Katharine T. *The Folklore of the Daisy*, 13-21, 369-376.

Koch, Carl. *Kuanyama Ambo Magic*, 147-174.

Kremenliev, Boris. *Some Social Aspects of Bulgarian Folksongs*, 310-319.

Kurath, Gertrude P. *Dance Relatives of Mid-Europe and Middle America: A Venture in Comparative Choreology*, 286-298; (R) *Festival in Haiti*, 417; (R) *Nova Scotia Folk Music from Cape Breton*, 417.

Leach, MacEdward. (R) *Ballads of the Civil War*, 413-414; (R) *Ballads of the Revolution*, 413-414; (R) *Ballads—War of 1812*, 413-414; (R) *Frontier Ballads*, 413-414.

Leslau, Wolf. (R) *University College of Addis Ababa: Bulletin of the Ethnological Society, Nos. 1-2*, 91-93.

Lessa, William A. *Oedipus-Type Tales in Oceania*, 63-73; *Reply to Posinsky*, 391.

Loeb, Edwin M. *Kuanyama Ambo Magic*, 147-174; *Twin Births*, 356.

Loeb, Ella-Marie K. *Kuanyama Ambo Magic*, 147-174.

Lord, Albert B. *Avdo Međedović, Guslar*, 320-339.

Nathan, Hans. (R) *Journal of the International Folk Music Council, VI*, 93-95; (R) *World Festival of Folk Song and Folk Dance, Biarritz-Pamplona, July 1953*, 95-96.

Nettl, Bruno. (R) *Deutsche Volkslieder mit ihren Melodien*, 84; (R) *Enemy Way Music*, 398-399; (R) *Europäischer Volksgesang*, 84-85; (R) *Songs of the Nootka Indians of Western Vancouver Island*, 398-399.

Pirkova-Jakobson, Svatava. *Harvest Festivals Among Czechs and Slovaks in America*, 266-280.

Porter, Kenneth W. (R) *The Australian Aborigine*, 194-199; *Australian Legendary Tales*, 194-199; (R) *Legends and Dreaming*, 194-199; (R) *People of the Dreamtime*, 194-199.

Posinsky, S. H. *Lessa on Róheim*, 390-391.

Puckett, Newbell N. (R) *Animal Tales Told in the Gullah Dialect*, 419-421.

Redfield, Margaret. *The Expressive Utterance, Folk and Popular*, 357-362.

Rhodes, Willard. (R) *Every Inch a Sailor*, 96-97; (R) *Fourpence a Day and other British Industrial Songs*, 96-97; (R) *Whaling Songs and Ballads*, 96-97.

Richmond, W. Edson. *Annual Bibliography for 1955*, S 18-45; (R) *The Ballad Book* and *The Ballad Record*, 410-413.

Ristinen, Elaine K. (R) *Marij kalsk muro. Mariiskie narodnye pesni*, 396-397.

Robe, Stanley L. (R) *Folklore americano*, 90-91.

Rubin, Ruth. (R) *Folk Songs of Israel*, 418-419.

Rusić, Branislav. *The Mute Language in the Tradition and Oral Literature of the South Slavs*, 299-309.

Ryan, Lawrence V. *Some Czech-American Forms of Divination and Supplication*, 281-285.

Simeone, William E. (R) *The Life and Adventures of Joaquin Murieta*, 184.

Simpson, Claude M., Jr. (R) *Courting Songs*, 416-417; (R) *Kentucky Mountain Songs*, 416-417; (R) *Susan Reed Sings Old Airs from Ireland, Scotland, and England*, 416-417.

Stenbock-Fermor, Elisabeth. *The Story of Van'ka Kain*, 254-265.

Stern, Theodore. *Some Sources of Variability in Klamath Mythology*, 1-12, 135-146, 377-386.

Swanton, John. *Indian Recognition of Return Discharge in Lightning*, 46.

Tarsouli, Georgia. *Two English Ballads and Their Greek Counterparts*, 40-46.

Taylor, Archer. "Raw Head and Bloody Bones," 114, 175; (R) *Contes de Gascogne*, 187-188; (R) *Contes Turcs*, 188; (R) *De gamle vijses exempler oc hoffsprock*, 192; (R) *Deutsches*

Jahrbuch für Volkskunde, I, Nos. 1-2, 187; (R) *Growth and System of the Language of Charles Dickens*, 405-406; (R) *Jaarboek, Natonale Commissie voor Folklore, Vlaamse Afdeling, V*, (1952), 89; (R) *Saggio sui proverbi istriani*, 403; (R) *Schleswig-Holsteinische Volksmärchen (A-Th 300-402)*, 392-393; *The Nursery Rhyme of Solomon Grundy*, 356.

Thompson, Stith. (R) *The Micmac Indians of Eastern Canada*, 398.

Van Dommelen, David B. (R) *Meddelelser Om Grønland*, 189-190.

Vernadsky, George. *The Ossetian Tale of Iry Dada and Mstislav*, 216-235.

Weisinger, Herbert. *Some Remarks on the Ritualist Controversy*, 387-390.

Wells, Evelyn K. (R) *Singing Family of the Cumberlands*, 82-84.

Whitman, Cedric H. (R) *More Greek Folktales*, 76-77.

Woodbridge, Hensley C. (R) *Southern Literary Culture: a Bibliography of Masters' and Doctors' Theses*, 89-90.

REVIEWS

Books Reviewed, By Author of Book Reviewed

Bernard, W. (with Paulding; Stone), *The Lion of the West*, 399-401.

Bhattacharya, S. (with Burrow), *The Parji Language*, 190-192.

Boatright, M. (with Hudson; Maxwell), *Texas Folk and Folklore*, 85-86.

Bødker, L. (with Nielssen), *De gamle vijses exempler oc hoffsprock*, 192.

Boggs, R., *El Folklore en Los Estados Unidos de Norteamérica*, 184-187.

Boratav, P., *Contes turcs*, 188.

Burland, C. (with Hooper), *The Art of Primitive Peoples*, 88.

Burrow, T. (with Bhattacharya), *The Parji Language*, 190-192.

Burrows, M., *The Dead Sea Scrolls*, 406-409.

Cantrell, C. (with Patrick), *Southern Literary Culture: a Bibliography of Masters' and Doctors' Theses*, 89-90.

Chetkarev, K. (with Kukal; Rubtsov), *Marij kalək muro. Mariiskie narodnye pesni*, 396-397.

Clausen, L., *Insect Fact and Folklore*, 86-88.

Crawford, R., *Survival of Legends*, 80.

Dawkins, R., *More Greek Folktales*, 76-77.

Drake-Brockman, H. (with Parker), *Australian Legendary Tales*, 194-199.

Eberhard, W., *Minstrel Tales from Southeastern Turkey*, 394-396.

Elkin, A., *The Australian Aborigines*, 194-199.

Elwin, V., *Tribal Myths of Orissa*, 190-192.

Fishwick, M., *American Heroes: Myth and Reality*, 182-183.

Flanders, H. (with Olney), *Ballads Migrant in New England*, 80-82.

Fraenger, W. (ed.), *Deutsches Jahrbuch für Volkskunde*, I, Nos. 1-2, 187.

Holtved, E. and others, *Meddelelser Om Grønland*, Vol. 152 (*The Polar Eskimos, Language and Folklore*), 189-190.

Hooper, J. (with Burland), *The Art of Primitive Peoples*, 88.

Hudson, W. (with Boatright; Maxwell), *Texas Folk and Folklore*, 85-86.

Jackson, J. (with Ridge), *The Life and Adventures of Joaquin Murietta*, 184.

Kin, D. *Dictionary of American Proverbs*, 403-404.

Kremer, E., *German Proverbs and Proverbial Phrases with their English Counterparts*, 405.

Kukal, V. (with Chetkarev; Rubtsov), *Marij kalək muro. Mariiskie narodnye pesni*, 396-397.

Leach, MacE., *The Ballad Book*, 410-413.

Ligers, Z., *Ethnographie Lettone I*, 188-189.

Marshall, A., *People of the Dreamtime*, 194-199.

Maxwell, A. (with Boatright; Hudson), *Texas Folk and Folklore*, 85-86.

Mayer, F. (with Yanagita), *Japanese Folk Tales*, 192-193.

Meier, J., *Deutsche Volkslieder mit ihren Melodien*, Vol. 3, *Balladen*, Part 3, 2nd Half, 84.

Meine, F. (with Owens), *The Crockett Almanacks, Nashville Series, 1835-1838*, 399-401.

McAllester, D., *Enemy Way Music*, 398-399.

Nielssen, C. (with Bødker), *De gamle vijses exempler oc hoffsprock*, 192.

Olney, M. (with Flanders), *Ballads Migrant in New England*, 80-82.

Owens, H. (with Meine), *The Crockett Almanacks, Nashville Series, 1835-1838*, 399-401.

Parker, K. (with Drake-Brockman), *Australian Legendary Tales*, 194-199.

Parry-Jones, D., *Welsh Legends and Fairy Lore*, 77-78.
Patrick, W. (with Cantrell), *Southern Literary Culture: a Bibliography of Masters' and Doctors' Theses*, 89-90.
Paulding, J. (with Bernard; Stone), *The Lion of the West*, 399-401.
Perbosc, A., *Contes de Gascogne*, 187-188.
Price, R., *Johnny Appleseed: Man and Myth*, 79-80.
Pullar-Strecker, H. *Proverbs for Pleasure*, 404.
Randolph, V., *The Devil's Pretty Daughter and Other Ozark Folk Tales*, 181-182.
Ranke, K., *Schleswig-Holsteinische Volksmärchen* (*A-TH* 300-402), 392-393.
Ridge, J. (Yellow Bird) (with Jackson), *Life and Adventures of Joaquin Murietta*, 184.
Ritchie, J., *Singing Family of the Cumberlands*, 82-84.
Roberts, H. (with Swadesh), *Songs of the Nootka Indians of Western Vancouver Island*, 398-399.
Roberts, L., *South from Hell fer-Sartin*, 181-182.
Robinson, R., *Legends and Dreaming*, 194-199.
Rosenberry, E., *Melville and the Comic Spirit*, 401-403.
Rubtsov, F. (with Chetkarev; Kukal), *Marij kalɔk muro. Mariiskie narodnye pesni*, 396-397.
Stone, J. (with Bernard; Paulding), *The Lion of the West*, 399-401.
Sugimoto, E., *A Daughter of the Samurai*, 193-194.
Swadesh, M. (with Roberts), *Songs of the Nootka Indians of Western Vancouver Island*, 398-399.
Swahn, J., *The Tale of Cupid and Psyche*, 393-394.
Vátova, G. (with Vidossi), *Saggio sui proverbi istriani*, 403.
Vidossi, G. (with Vátova), *Saggio sui proverbi istriani*, 403.
Wallis, W. & R., *The Micmac Indians of Eastern Canada*, 398.
Wilson, E., *The Scrolls from the Dead Sea*, 406-409.
Wiora, W., *Europäischer Volksgesang*, 84-85.
Yamamoto, T., *Growth and System of the Language of Charles Dickens*, 405-406.
Yanagita, K. (with Mayer), *Japanese Folk Tales*, 192-193.

Books, Etc., Without Listed Author

Deutsches Jahrbuch für Volkskunde, I, Nos. 1-2, 187.
Folklore americano, 90-91.
Jaarboek, Natonale Commissie voor Folklore Vlaamse Afdeling, V (1952), 89.
Journal of the International Folk Music Council, VI, 93-95.
Meddelelser Om Grønland, 189-190.
University College of Addis Ababa: Bulletin of the Ethnological Society (Nos. 1, 2), 91-93.

Records and Record Albums

Animal Tales Told in the Gullah Dialect (Stoddard), 419-421.
Bad Men and Heroes (McCurdy), 414-415.
Ballads of the Civil War (Nye), 413-414.
Ballads of the Revolution (House), 413-414.
The Ballad Record (McCurdy), 410-413.
Ballads—War of 1812 (House), 413-414.
Courting Songs (Ritchie-Brand), 416-417.
Every Inch a Sailor (Okun), 96-97.
Festival in Haiti (Destiné), 417.
Folk Songs of Israel (Bikel), 418-419.
Fourpence a Day and Other British Industrial Songs (MacColl), 96-97.
Frontier Ballads (Seeger), 413-414.
Kentucky Mountain Songs (Ritchie), 416-417.
Nova Scotia Folk Music from Cape Breton (collected by Hamilton), 417.
Susan Reed Sings Old Airs from Ireland, Scotland, and England, 416-417.
Texas Folksongs (Nye), 415-416.
Whaling Songs and Ballads (Clayton), 96-97.
World Festival of Folk Song and Folk Dance, Biarritz-Pamplona, July 1953, 95-96.

NEWS AND NOTICES

Awards, Grants: Chicago Folklore Prize, 22, 340; Folksong Grant-in-Aid for 1956, S 7.
Folklore Courses: Indiana (Summer Program), S 15.
Meetings, Congresses, Festivals: Annual Penn-

sylvania Dutch Festival, S 15; National Folk Festival, S 15; 32nd International Congress of Americanists, S 13; University of Michigan Summer Program—1955, 22; Western Folklore Conference, S 15.

ORGANIZATIONS AND INSTITUTES: Department of Cultural Affairs of the Pan American Union, 340; International Folk Music Council, S 14, 15-17; Research Center in Anthropology, Folklore, and Linguistics, S 14; School of Inter-American Studies (Univ. of Florida), 340.

PERSONALIA: 22, S 11-13.

PUBLICATIONS: International Folklore Bibliography, 340; *Polish Folklore*, 340.

SOCIETIES:

American Folklore Society:

Annual Meetings (Locales): 1955, Bloomington; 1956, Santa Monica.

Annual Meetings (Special): 1955, Washington, D. C. (Winter).

Annual Meetings (Reports): for 67th Annual Meeting (1955), S 2-3; for Winter Meeting (1955), S 4-11.

Bibliographical Series, S 1-3.

Committees—1955, S 17.

"Journal of American Folklore": Annual Bibliography for 1955, S 18-45; Books and Recordings Received, 199-200; Erratum, 98; Folklore News, 22, 340; Index to Vol. 69, 421-428; Notes and Queries, 42, 62, 74-75, 98, 356, 387-391.

Membership, S 46-62.

Memoirs, Notices of, S 1.

Officers for 1956: President, Herbert Halpert; First Vice-President, William N. Fenton; Second Vice-President, Richard M. Dorson; Secretary-Treasurer, Mac-Edward Leach; Editor, Thomas A. Sebeok.

Popular Journal of Folklore, S 1.

Local Folklore Societies: Arkansas, S 14; Kansas, 340; Kentucky, 22; Michigan, 340; New York, 340; North Carolina, S 14; Pennsylvania, 22, 340.

Societies in Related Fields: New York State Historical Association, 340; Paroemiological Society, S 13; Society for Ethno-Musicology, S 15.

SUBJECTS IN FOLKLORE

ANIMAL LORE: 169-174, 299-309.

BELIEFS, CUSTOMS, AND SUPERSTITIONS:

Areas: Africa, 147-174 (Kuanyama Ambo); Bulgaria, 299f.; Czechoslovakian, 266-280 (in U.S.A.); Hawaii, 99f., 341f.; Micronesia-Polynesia, 55f. (Truk and Ponape); Puerto Rico, 123-134; United States of America (Czechoslovakian in)—Illinois, 266f.; Iowa, 281f.; Michigan 276f.; Minnesota, 281f.; New Jersey, 269f; New York, 267f.; Yugoslavia, 299f.

Subjects: Daisy, 13-21, 369-376; The Expressive Utterance, Folk and Popular, 357-362; Lightning, 46; Mute Language, 299-309; "Raw Head and Bloody Bones," 114, 175; Twin Births, 356.

EPIC: *Singer*, Avdo Međedović, 320-330; Tale of Iry Dada and Mstislav, 216f.; Yaroslav the Wise in East-Slavic Epic Poetry, 201f.

FOLK DANCE (Areas): Czechoslovakia, 286f.; Greece, 286f.; Indian (North American), 47-52 (Blood), 294f. (general); Mexico, 291f.; Poland, 286f.; Rumania, 286f.; Yugoslavia, 286f.

FOLK DRAMA: Czechoslovakian in U.S.A., 266-280.

FOLK FESTIVALS: Czechoslovakian Harvest in U.S.A., 266-280.

FOLK SONGS:

Texts: Britain (Child), 28-38; 41f., 74; Bulgaria, 313f.; Greece, 41f.; Hawaii, 103 (chant); Russian, 221-232; 237-238.

Discussed: Backgrounds, Informants, etc., 23-38 (Anglo-American), 216f. (Russian), 236-237 (Russian), 263-265 (Russian), 320-330 (Yugoslavian). Texts, Origins, Scholarship, Theory, 23-38 (Anglo-American), 40-46 (Anglo-American, Greek), 74-75 (Anglo-American), 201-215 (Russian), 216f. (Russian), 249f. (Russian), 263-265 (Russian), 310-319 (Bulgarian), 320f. (Yugoslavian), 343f. (Hawaiian).

FOLK TALES:

Texts: Indian (North American), 176-178 (Hopi-Tewa); Oceania, 103 (Hawaii), 332-336 (Philippines); Russia, 221-225; United States of America—Missouri, 62; New Jersey, 74.

Discussed:

Areas and Ethnic Groups: Greece, 41f.; Indian (Central American), 363-368 (in Oaxaca); Indian (North American), 1-12 (Klamath), 135-146 (Klamath), 176-179 (Hopi-Tewa), 377-386 (Klamath); Mexico, 363-368; Oceania, 58-61 (Truk and Ponape), 63-73, 99-113 (Hawaii),

331-339 (Philippines), 341f. (Hawaii); Russia, 216f. (Ossetian), 239-253 (in Dostoevskij), 254-265 (Van'ka Kain).

General Topics: Daisy Stories, 16-18; in Dostoevskij, 239-253; Lessa on Róheim and Reply to Posinsky, 390-391; Ritualist Controversy, 387-390; Shakespeare, Abelard, and "The Unquiet Grave," 74-75, 98; "Tonal" and "Nagual" in Oaxaca, 363-368.

FOLKLORE AND ANTHROPOLOGY (discussed): The Expressive Utterance, Folk and Popular, 357-362; Lessa on Róheim and Reply to Posinsky, 390-391; The Ritualist Controversy, 387-390.

FOLKLORE AND LITERATURE (discussed): Dostoevskij's Use of Russian Folklore, 239-253; Shakespeare, Abelard, and "The Unquiet Grave," 74-75, 98.

FOLKLORE AND PSYCHOLOGY (discussed): Lessa on Róheim and Reply to Posinsky, 390-391. See 63-73 (Oedipus-Type Tales in Oceania).

HEROES (Semi-Fictional and Real): Iry Dada, 216-235; Jesse James, 62; Robin Hood, 23-38; Van'ka Kain, 254-265; Yaroslav the Wise, 201-215.

ILLUSTRATIONS: Avdo Međedović, 320; Map of "Maurianos" Variants, 40; Photographs of Fiesta of Santiago Apostol (Puerto Rico), 128.

LANGUAGE:

Areas: Indian (North American), 380f. (Klamath).

Phrases, Words, etc.: The Expressive Utterance, Folk and Popular, 357-362; "Raw Head and Bloody Bones," 114, 175.

MUSICAL NOTATION: Bulgarian, 313, 314, 317.

PLANT LORE: 13-21, 147-169, 369-376.

POETRY: 146 (by Ethel de Vito).

PROVERBS:

Areas: Russia, 262-263; United States of America (Wellerisms in)—Arkansas, 120; Illinois, 118-119; Kentucky, 115-122; New Jersey, 117; New York, 118; Tennessee, 115-122; Texas, 356.

Specific Proverbs, Problems in Proverbs, etc. "Raw Head and Bloody Bones," 114, 175; in Dostoevskij, 250; in stories of Van'ka Kain, 262-263; Wellerisms, 115-122, 356.

WELLERISMS. See Proverbs.

WITCHCRAFT: 363f.

ETHNIC AND REGIONAL GROUPS

AFRICA: Beliefs, Customs, Superstitions, 147-174 (Kuanyama Ambo).

ARKANSAS: Proverbs, 120 (Wellerisms).

BULGARIA: Beliefs, Customs, Superstitions, 299f.; Songs, 310-319.

CZECHOSLOVAKIA: Beliefs, Customs, Superstitions, 266-280, 281-285; Dance, 286f.

GREECE: Dance, 286f.; Songs, 40-46.

ILLINOIS: Beliefs, Customs, Superstitions, 266f. (Czechoslovakian); Proverbs, 118 (Wellerisms).

INDIAN LIFE AND CULTURE:

Central American: in Oaxaca, 363-368.

North American: General, 294f., 356; Tribes—Blood, 47-52; Creek, 46; Hopi, 176-179; Klamath, 1f., 135f., 377f.; Tewa, 176-179.

IOWA: Beliefs, Customs, Superstitions, 281f. (Czechoslovakian).

KENTUCKY: Proverbs, 115-122 (Wellerisms); Songs, 25-35.

MEXICO: Dance, 291f.; Tales, 363-368 (discussed).

MICHIGAN: Beliefs, Customs, Superstitions, 276f. (Czechoslovakian).

MINNESOTA: Beliefs, Customs, Superstitions, 281f. (Czechoslovakian).

MISSOURI: Tales, 62.

NEGRO LIFE AND CULTURE: Mexican, 365.

NEGRO MIXED-BREEDS, LIFE AND CULTURE: Negro-Mestizos, 365f. (Oaxaca).

NEW JERSEY: Beliefs, Customs, Superstitions, 269f. (Czechoslovakian); Proverbs, 117 (Wellerisms); Songs, 74; Tales, 74.

NEW YORK: Beliefs, Customs, Superstitions, 267f. (Czechoslovakian); Proverbs, 118 (Wellerisms).

OCEANIA:

General: Tales, 63-73.

Areas:

Hawaii: Beliefs, Customs, Superstitions, 99f., 341f.; Songs, 99f.; Tales, 99f., 341-355 (discussed).

Micronesia-Polynesia: Beliefs, Customs, Superstitions, 55f.; Tales, 55f.

Philippines: Tales, 331-339 (Tinguian).

POLAND: Dance, 286f.

PUERTO RICO: Beliefs, Customs, Superstitions, 123-134.

ROUMANIA: Dance, 286f.

RUSSIA: Epic Poetry, 201-215 (Great Russian, Ukrainian); Songs, 201-215 (Great Russian, Ukrainian), 216-232 (Ossetian), 236-

238 (Olonet, Archangel); Tales, 221-235 (Ossetian), 254-265 (Van'ka Kain).
TENNESSEE: Proverbs, 115-122 (Wellerisms).
TEXAS: Proverbs, 356 (Wellerisms).
YUGOSLAVIA: Beliefs, Customs, Superstitions, 299f.; Dance, 286f.; Folksinger, 320-330 (Avdo Međedović).

SONG TITLES AND FIRST SIGNIFICANT LINES

IRY DADA (IRON KADAEG), 223-232.
GOD, THE GODFATHER, 314.
Kak pošel Mitrij ko zautreni, 237.
MAURIANOS AND HIS SISTER, 40f. (discussed).
Næ Fydælty-Fydæltæy . . . Acy æmbisond—Alanty kadæg—maxæn ku bazzad, 223.
NOT RESPECTING A HOLY DAY, 313.
PRINCE DIMITRIJ AND DOMNA, 237.
PRINCE MIXAJLO AND KATERINA, 238.
REDESDALE AND WISE WILLIAM (Child 246), 41f. (discussed).
ROBIN HOOD AND ALLEN A DALE (Child 138), 28.
ROBIN HOOD AND THE BEGGAR, I (Child 133), 31.
Što počxal knjaz' Mixajlo, 238.
THE TWA KNIGHTS (Child 268), 41f. (discussed).
THE UNQUIET GRAVE (Child 78), 74.
WILLIE AND EARL RICHARD'S DAUGHTER (Child 102), 34.
THE ZMEI AND THE PEACOCK, 317.

TALE-TYPES, COMMON INDIAN TALES, THOMPSON MOTIFS

TALE-TYPES: Mt. 931, see 63f. (discussed).
MOTIFS FROM THOMPSON'S "MOTIF-INDEX":
L 0-99. 240.
L 100-199. 241.
Q 451. 10. 74.

INCIDENTS, CHARACTERS, AND THE LIKE, BY SYSTEM USED IN X-67

Deception.
Fatal.
Left-handed Man Fights Right-handed (switches sword suddenly and cuts off opponent's head). 231.
Magic and Marvels.
Animals, Mythological or Magical.
Birds. 334, 336.
Objects and Places.
Body Parts (Toothed Vagina). 334, 336
Caps, Hats, etc. 332, 336.
Dresses. 333.
Nuts. 333 (betel), 335 (betel).
Spittle. 333.
Powers.
Nagual (and variations). See 363-368 (discussed).
Remote Control.
Game and Animals. 333-334, 336.
Objects. 333, 335.
Sickness, Injury, etc. Caused. 334.
Transformations.
Animal to Human, and Vice-versa.
Bird. 334, 336
Objects to Animals or Other Objects.
Baby (Rope to). 103.
Mythology.
Human Institutions and Life.
Miscellaneous Institutions. 176-178, 332f. See 223f.
Local Legends.
Indian (North American): Hopi-Tewa, 176.
Russia (Ossetian). 223-232.
Sex.
Incest.
Brother-Sister. 334, 336.
Miraculous and Remarkable Conceptions and Births.
Rope (Born as). 103.
Pregnancy.
Five Years in Womb (Full grown at birth). 103.
Unnatural Cruelty.
Family.
Abandoned or Neglected Children. 103.
Lovers and Faithless Mates.
Castration. 74.
Wise and Foolish Conduct and Logic.
Chivalrous Robber (Give money to woman to hide it from). 62.

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